



Elder Richard L. Evans, 71st Apostle

May 1954

MILLENNIAL STAR

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THE CHURCH UNIQUE

OF the Church of Jesus Christ of Latter-day Saints it can be truly said:

1. The head of the Church is our Lord and Saviour Jesus Christ.
2. He directs the Church by the **revelations** of His will, addressed to **prophets** whom He Himself chooses to speak for Him.

3. He also chooses special friends, **apostles**, to testify to the world that He is the Son of God, and the Saviour and the Redeemer of the world.

4. His church numbers among its members thousands, becoming millions, who acknowledge the witness of the **Holy Ghost** that Jesus is the Christ, the Son of the Living God, and these believers count their membership in His kingdom and their testimony as their most precious possessions.

5. To His modern church He has entrusted by **restoration** the original Gospel of Jesus Christ in its purity and completeness of doctrines and ordinances.

6. Included in this restoration is the bestowal upon the worthy men of the Church of the divine authority, **priesthood**, to act in the name of the Lord, and to perform the ordinances of the Gospel; and this authority is derived from God by direct revelation.

7. By reason of the foregoing, the Church teaches and practices principles which clarify the fulness of the Gospel of Christ as the complete plan of life and salvation.

On this foundation is His Church built today. Members who consecrate themselves to Him and His purposes enjoy security and happiness unknown to those who do not so consecrate themselves.

A.H.R.

Serve and thou shalt be served. If you love and serve men, you cannot by any hiding or stratagem, escape the remuneration.—**Ralph Waldo Emerson**.

IN BEHALF OF OTHERS

Service is the one thing required of every soul. He who will not serve his fellows is not fit to have place among them. Serving others is its own reward. When we receive the Priesthood we do so with the understanding that it will be used for the benefit of others. This is an obligation we take upon us. In fact Priesthood blesses us in two ways: First, it is the means through which exaltation comes to those who hold it; second, it is to be used in behalf of others that they also may be blessed. No man is independent. Put a man off by himself where he could communicate with none of his fellow beings or receive aid from them, and he would perish miserably. It is a mistake for us to draw within ourselves as does a snail into its shell. No man has been given the Priesthood as an ornament only. He is expected to use it in behalf of the salvation of others.

Joseph Fielding Smith,
p. 218, "The Way to Perfection"

With Faith—and Without Fear

By Richard L. Evans

THOUGHTS are contagious. The evidence of it is that many if not most of those subjects that any of us might have spoken on at this conference have already been so wonderfully well covered, and we have

RICHARD L. EVANS

ELDER Richard L. Evans, on Thursday, October 8th, 1953, was sustained as the 71st apostle of the Church and a member of the Quorum of the Twelve Apostles. He was born in Salt Lake City in 1906, son of John Alldridge Evans and Florence Neslen Evans.

Elder Evans was graduated from the University of Utah with a B.A. degree in English, which was followed by his earning an M.A. degree in economics. He has since served his alma mater as University of Utah alumni president and member of the board of regents.

In 1927-28, Elder Evans served as Associate Editor of the **Millennial Star**. Later, bringing into play the experience gained while editing the **Star**, he served as Editor of the **Improvement Era**.

On October 9th, 1938, while serving on the Y.M.M.I.A. Board he was appointed to the First Council of the Seventy.

Elder Evans married Alice Thornley in 1933. They are the parents of four sons: Richard L., Jr., John Thornley, Stephen, and William.

Recent Conference Address

been the beneficiaries of a marvellous outpouring of the Spirit of our Father in heaven. But I could not help thinking as I heard the opening report and message of President McKay, and the statistical data concerning the progress of the Church at the some session, of some of the experiences and hardships and contrasts of the Prophet Joseph Smith and his associates. I went to the office following that session and sought out some things that I had read some time ago, including two comments concerning the Prophet and the dire circumstances in which he found himself during the difficult Kirtland days. One is from April 17th, 1834:

"I attended a meeting agreeable to appointment, at which time the important subjects of the deliverance of Zion and the building of the Lord's House in Kirtland were discussed by Elder Rigdon. After the lecture, I requested the brethren and sisters to contribute all the money they could for the deliverance of Zion and received twenty-nine dollars and sixty-eight cents." (D.H.C., II:50.)

About a year and a half later, approaching the Christmas season, December 9th, 1835, the Prophet Joseph Smith writes again:

"At home. Wind south, strong and chilly. Elder Packard came in this morning, and made me a present of twelve dollars, which he held in a note against me. May God bless him for his liberality. Also, James Aldrich sent me my note by hand of Jesse Hitchcock, on which there was twelve dollars due, and may God bless him for his

kindness to me. Also the brethren whose names are written below opened their hearts in great liberality, and paid me at the committee's store, the sums set opposite their respective names." (Ibid., II:326-27.)

There follow twenty names with contributions ranging from fifty cents to \$5.25, totalling \$40.50, for which the Prophet says,

"My heart swells with gratitude inexpressible, when I realise the great condescension of my Heavenly Father, in opening the hearts of these my beloved brethren to administer so liberally to my wants." (Ibid., II:327.)

paraphrase this sentence and say, "'Tis man's perdition to be complacent and inactive, when for the truth he ought to live, when he ought to be doing what he knows he ought to be doing." I return to a favourite theme of mine: As we stand before the Great Judge of all of us, I think it shall not be what we don't know that will get us into trouble or that will cause penalties to come upon us. I think we know enough for our salvation and exaltation in the highest that the Father can give us. I think our

LINE OF AUTHORITY

RICHARD L. EVANS was ordained an Apostle October 8th, 1953, by President David O. McKay.

DAVID O. MCKAY was ordained an Apostle April 9th, 1906, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ, chosen and ordained by Him (John 15:16).

May God help us to do as well with what we have as they did with what they had.

I think we shall go from here today with an awareness in our hearts that we have been taught well. I hope that we shall go from here with an awareness that we must be doers of the word and not hearers only, that we must not stand by and listen only. I think it was Emerson who said, "'Tis man's perdition to be safe, when for the truth he ought to die." I should like to

difficulties will come rather from what we do know and ignore and fail to live up to; and merciful as our Father may be, kind and indulgent and gracious as He may be, there are some things He cannot give to us, as there are some things we cannot give to our own children, except as they earn them and live them and are deserving of them and make them a part of themselves.

I recall from the tenth chapter of Mark the request of James and John, the sons of Zebedee,

that they be permitted to sit on the right hand and the left hand of the Saviour, and how he said unto them, "Ye know not what ye ask: . . . to sit on my right hand and on my left hand is not mine to give. . . ." (Mark 10:38, 40.) No matter how much He may love us, there are some things the Father cannot give us except as we learn them, except as we live as we keep His commandments, and do what we know we should be doing.

Now, I should like to close with a thought that I take from our new associate, Dr. Adam S. Bennion, whom you have sustained this day. I have never heard a finer baccalaureate address than he delivered at the University of Utah a year or two ago called "The Candle of the Lord," in which he told, in his extemporaneous remarks (and I think perhaps it is not in the printed address as he gave it) how puzzled he was in his youth upon having heard or having read in Sunday School the passage of scripture in II Samuel in which it recounts that "it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house . . ." (II Samuel 11:2.)

I was much impressed when I heard Dr. Bennion say how that passage puzzled him because all the roofs that he had known in his youth in the area in which he lived were so steeply constructed that the king could not well have walked upon them. And Brother Bennion told how he inquired of his teacher and received no satisfactory answer, but as soon as he later learned that there were places in the world in which

there were not only flat roofs but where people also made a practice of living a part of their lives upon them, walking upon them and resting upon them, the question was cleared for him.

I am sure that many of the unanswered questions that confront us will be answered as easily as this one was for him, when he couldn't understand how the king could walk on a roof in the evening because he had only known steep, sharply constructed roofs that were made to shed the snow.

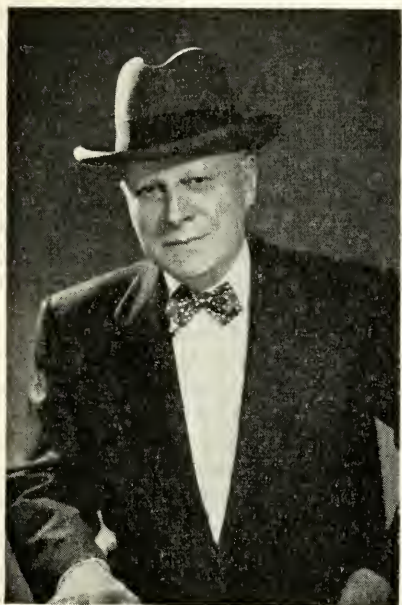
To our young people: Go forth and search for truth, without fear, but with faith. Where you find discrepancies, or seeming discrepancies, reserve judgment. There is time ahead of us, and eternity also. Theories are changing, textbooks are constantly becoming outdated; new discoveries are being made; and when all the pieces are put in place and everything is added up, and the picture is complete the answers will seem as simple and satisfying as the answer to this lad, who was puzzled by a king walking on the roof.

Keep to a life well-balanced. Keep some of your time and means for the service of the Lord. Study the things of God as well as the other things that you must study to qualify yourselves for certain activities, and go forth with faith, with trust. I think the world is going on for some time. There is great work to be done. Our building programme, our temple in Europe, and other things seem to me to be the evidence that this Church believes in the future, and I say to you young people, go forth and

—Continued on page 128

SUGGESTIONS ON PRAYER

By Earl J. Glade



Elder Earl J. Glade is Mayor of Salt Lake City, Utah. This is his third term of office and at the last election he was returned unopposed. He is well known in social circles and is a past President of Salt Lake City Chamber of Commerce as well as Salt Lake Rotary Club. He was also a member of the Board of Regents of the University of Utah. But his major work has been the founding and building of Radio Station K.S.L. the official Latter-day Saint Church Radio Station. From it go out the famous Church of the Air broadcasts now an institution on American Radio of which Earl J. Glade was the originator and which is now in its 26th year.

RECENTLY the First Presidency of our church made it clear that with the exception of the three written prayers, namely, the blessings used at the Sacrament table and the wordage employed at the baptismal service, there is no especially authorised phrasing used in our praying, whether public or private.

This is a distinctive feature in the worship service of our beloved church. Almost with the utterance of the first two or three words can one tell whether he who is praying is a Latter-day Saint.

And, of course, that is a true Christian characteristic. Can any one imagine the Saviour as uttering a long, formalised prayer filled with vain repetitions? What could be simpler than the brief, but beautiful wordage of the Lord's Prayer. It has never been improved upon.

On one occasion a mother heard her young son, who was in his later teens, utter a private prayer.

In her beautiful, gracious way, she said, "I am sure, my dear, you were heard tonight by our Heavenly Father. Your prayer was so forthright and so humble. However, I know you will appreciate your mother making a modest suggestion to you in the sincere and beautiful way in which you address the Lord.

"Keep in mind, my boy, when you pray, that you do not need to tell our Heavenly Father how to run the universe. He under-

stands that already. Therefore, your petition should be largely a statement of thanksgiving for blessings received, rather than suggestions as to how the Lord should proceed.

"Then," said the mother, "the big item for you to remember is that of simply reporting to Him for duty."

That is, indeed, precious counsel for a young man. Prayers should not be long and repetitious.

The Saviour, Himself, put it better than any of us can. In Matthew 6:7, He is quoted as having said:

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

Then He gave the beautiful sixty-six word example which the Christian world knows by heart, in fact, those are appropriately the best known sixty-six words in all Christendom.

There are four parts to a prayer as built by Latter-day Saints. Here they are:

1. The Salutation

This should be stated simply, without special embellishment. An accepted form is: "Our Father who art in heaven."

2. The Statement of Gratitude

In a public prayer it would of necessity have to be somewhat general, such as: "We thank Thee for the blessings of this hour, for fellowship in this, Thy beloved church," etc.

3. The Supplication

"We ask Thee to strengthen us in our daily living, that we may truly deserve Thy kindness," etc.

4. The Closing

"We do this humbly in the name of Jesus Christ, Amen."

The foregoing illustrations are merely samples of the respective divisions of a prayer. There would be many other acceptable phrasings which would, I am sure, embody the desired spirit.

I believe I have suggested the proper sequence in which the prayer should be built.

The name or mention of our Heavenly Father should not be used in a repetitious manner. It has been suggested that twice in a prayer is quite enough.

Personally, I like to be very reserved in the use of the proper name of our Heavenly Father, which is God and that of the Saviour, which is Jesus Christ. To repeat these sacred words too frequently, seems to make them common. I use the synonyms, myself.

The pronunciation of A-m-e-n when spoken, is "Aymen" with the long "A". When the word is sung, the pronunciation is "Ahmen."

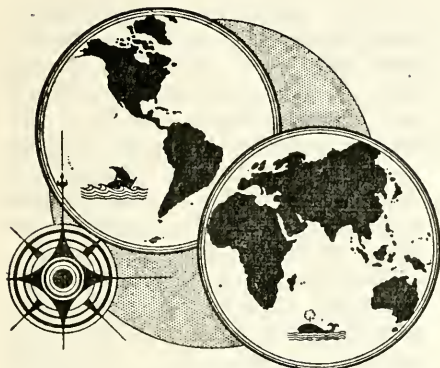
The intimate or sacred form of pronoun is used in praying. This includes such words as thy, thine, thou and thee. We do not address our Father in Heaven as "you." We do not say, for instance, "We thank you," but "we thank Thee."

Prayers should be brief and to the point. The Lord's Prayer contains sixty-six words. There is a beautiful example. Possibly we could cut our prayers down to one hundred words or so, and make up in sincerity and humility and spirit what they might lack in extensive wordage.

The foregoing, of course, ap-

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THE CHURCH AND THE WORLD



Sir Alexander Fleming, famed British doctor known throughout the world for his discovery of penicillin, gave the commencement address at the University of Utah from which he received an honorary Doctor of Science degree in recognition of his "epochal contribution to health and the control of disease."

A dinner in honour of Sir Alexander Fleming was given in "down town" Salt Lake City, where Elder Adam S. Bennion, of the Council of Twelve, paid tribute to Sir Alexander, saying there are "grateful people all over the world who would rise up to extend a blessing to this great man."

The famed discoverer attended the 124th annual conference of the Church, and spoke briefly. He said that the chance of "attending one of these conferences," was one of the attractions that "brought" him west.

The 124th annual conference of the Church which set new attendance records, was televised in Denver, Colorado;

Phoenix, Arizona; Los Angeles, San Francisco; San Diego, Santa Barbara, and Sacramento, California; Portland and Medford, Oregon; Tacoma, Washington; as well as Salt Lake City, Utah. Twenty-eight radio stations in Utah, Idaho, Colorado, Nevada, California, Arizona, Oregon, Washington, and Hawaii carried all or part of the six general sessions.

Elder George Q. Morris, an Assistant to the Twelve, was sustained as a new member of the Council of the Twelve to fill a vacancy created by the death of Elder Matthew Cowley. Elder Sterling W. Sill of the Deseret Sunday School Board was sustained as an Assistant to the Twelve.

Elder Henry D. Moyle, of the Council of the Twelve on his return to Salt Lake City, after a four month tour of Western Europe, reported that the "Church in Europe is growing, the members have tremendous faith, and the missionaries are serving with greatest devotion."

During Elder Moyle's visit to the European missions he dedicated 18 new chapels. Eight of the chapels were in Sweden, four in Finland, one in Germany, and one here in England.

Coronet Magazine in its April issue features an article on President David O. McKay.

The article says of President McKay: "To the world he is a dignified spiritual leader; but

behind the scenes he is a laughter-loving individual, a man of action, and one of the . . . top business executives as well."

Deseret News

Sister Emma Ray Riggs McKay, wife of President David O. McKay, was named "Utah Mother for 1954," by the American Mothers' Committee of the Golden Rule Foundation.

Sister McKay, who was nominated for Mother-of-the-Year by the Salt Lake District, Utah Federation of Women's Clubs, will represent Utah at "American Mothers of the Year" events in New York City, May 4th to 7th.

The honour came to Sister McKay mostly because of her family and home life. A college graduate herself and wife of a college graduate, Sister McKay has six sons and daughters, all

of whom are college graduates. Her four sons are all prominent in business and civic life.

Sister McKay has been prominent in L.D.S. activities in her own right. She is widely known as a speaker and writer. She is an accomplished pianist. Accompanying her husband, she has made numerous trips throughout the United States, Europe, North, Central and South America, and other places in the world.

President and Sister McKay's six living sons and daughters are David Lawrence McKay, Salt Lake lawyer; Dr. Llewellyn McKay, head of the University of Utah modern languages department; Mrs. Louise Jeannette Blood, wife of a New York physician; Mrs. Emma Rae Ashton, wife of a Salt Lake lawyer; Edward R. McKay, Salt Lake physician, and Robert R. McKay, Salt Lake jeweller.

Salt Lake Tribune

—Continued from page 124
live your lives with faith, without fear, reserving judgment where you need to, and trusting to the Lord God to lead you into all truth.

May I leave with you my testimony. I was not one of those who had to decide to leave father and mother and family and friends and other things to become identified with this Church. My grandparents did that for me, and in one instance my great-grandparents. My sons represent the fifth generation in the Church. I congratulate those of

you who did face this decision and who did come into the kingdom. But I have faced some other decision. I have earnestly considered the alternatives, and I should not know where to go to find the answers to the ever ageless questions of life if I could not find them here. I leave you the witness of my conviction of the divinity of the Lord Jesus Christ, of the divine calling of the Prophet Joseph, and after him, of the like calling of all those who have succeeded him. God bless us, every one, I pray in Jesus' name. Amen.

New Doncaster Branch Chapel

FROM the organisation of the close of the 19th century, the members have been using as their place of worship a series of rooms (usually upper rooms). The last rooms they occupied were at 3 Trafford Street, where they worshipped for over 20 years.

The joy of the members can well be imagined, when, in July, 1952, Elders Hatch and Thatcher arrived in Doncaster commissioned by the Mission Presidency to find a house or other suitable building which could be converted into a church. Several times it appeared that they had found the very place and yet each time something transpired to prevent our acquiring the property. The faith and prayers of the members and Elders remained firm during this trying period till one day, after approximately three weeks of diligent searching, the place was found—"Brentwood Hotel", 1 Auckland Road.

After the purchase was completed in November, 1952, the work of alterations, repairs, decorating and fitting began. Many difficulties were met and overcome and by August 16th, 1953, the work had reached the stage when the saints could move in. What a happy day that was for them, even though the central heating was not fully installed (and they faced the prospect of the winter with inadequate heating). This central heating was not accomplished until February, 1954.

Elder Henry D. Moyle of the Council of the Twelve, dedicated

the building on March 11th, 1954. The happiness of the members of the Doncaster branch was complete, and many tears of joy were shed that evening.

Now we have a lovely church of our own to worship in, beautifully and tastefully decorated and fitted and situated in its own grounds. More wonderful still is the spirit of reverence and unity found therein. A spirit we hope to foster and cherish as the church progresses here in Doncaster, as we feel it will. Our thoughts go out to less fortunate branches and we say "have faith, live the Gospel and the same sweet joy will be yours".

Alvin I. Holton,

Doncaster Branch President.

DONCASTER DEDICATION

MARCH 11th, 1954, will ever be a memorable date in the minds of the Doncaster Saints. The Sheffield District gathered in full force to attend the dedication of the beautiful Doncaster Chapel.

Elder Henry D. Moyle presided at the meeting.

President Alvin I. Holton stated that the service of dedication was the culmination of fifteen years of hard work and endeavour on the part of the Doncaster Saints. For all that time the Saints had in view the possession of a place worthy of their love and service, a place to which the members could repair for inspiration and comfort. Words were inadequate to express the deep feeling of that moment.

President A. Hamer Reiser prefaced his remarks by declaring that "This is a dedicatory service." He said that Doncaster had made sufficient progress on their part of their assignment and he felt justified in arranging for the dedication of the chapel. As a consequence Elder Moyle was authorised to officiate in this. He said, "I am grateful that this can be carried forward now; for the blessings of the Lord which made it possible for the saints in Doncaster to fulfil their assignments; to all the members, all the societies, for their love and devotion which made this place lovely as it is". In every hour, in every ounce of energy, you have entered into an act of worship. I am grateful to everyone and to the Lord for this place. Latter-day Saints may meet together here to serve the Lord. We are grateful to the General Authorities of the Church for their part in making this place available for your worship. They rejoice with the Doncaster Saints in this lovely edifice. Saints everywhere rejoice together in actions like this. It is wonderful news that the tithings and offerings all over the world makes this possible. They are financed by the "Lord's tenth." This blesses His children here on the earth for their benefit. It is my prayer that everyone of us may be fully appreciative of, and devoted to, the service of the Lord at all times."

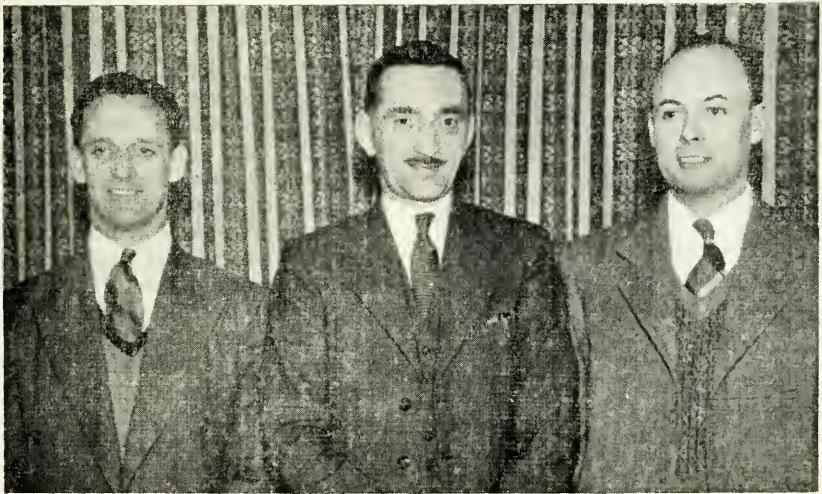
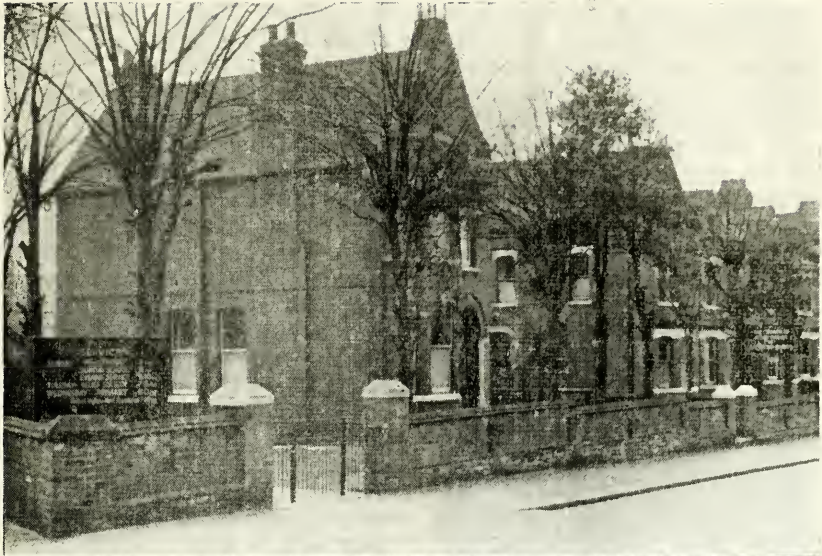
Here followed a musical item by the District Choir, "Bless This House."

Elder Moyles then said, "My brothers and sisters, it is a very humbling experience to receive an invitation of this kind and to

stand in the presence of my brothers and sisters with the responsibility resting upon me this night. Maybe my visit to Europe has been extended in order I might be here for this purpose. There is a lovely spirit present. I feel that it is time to offer the dedicatory prayer now:

"Our Eternal Father in Heaven, we a few of Thy children present ourselves before Thee asking Thee to strengthen our faith in Thee and enlarge our knowledge of Thee. In taking this step forward we are grateful Father, that we have an opportunity of meeting here in this beautiful room of this building which has been acquired, renovated and remodelled and prepared as best we know how, to be a meeting place of the Saints in which they may worship Thee and to enjoy and receive from Thee the blessings Thou hast promised to the faithful of heart. We pray that Thou wilt accept the devotion, love and sacrifice they have made to Thee for the accomplishment of Thy great purpose. Grant us Father, that our sacrifice may be made with clean hands and a pure heart. Bless our offerings before Thee. We pray that Thou wilt accept the offering by virtue of the Priesthood which has been handed down to us from Peter, James, and John and the prophets of old who held the Priesthood of God before them. This Priesthood we prize and in the name of Jesus Christ this building and all that pertains thereto, from the roof to the foundation and the ground upon which it stands we dedicate to Thee.

"We pray that the hands of the destroyer may be stayed. We pray Father, that this building



Top: **NEW DONCASTER BRANCH CHAPEL**
Dedicated March 11th, 1954 by Elder Henry D. Moyle, of the Council of the Twelve

Bottom: **DONCASTER BRANCH PRESIDENCY**
Left to right: Ronald Clough, First Counselor, President Alvin I. Anson-Holton,
John Murden, Second Counsellor

be dedicated as a meeting place of the Saints wherein they may come and worship Thee in righteousness, where we may participate in the Sacrament, that Thy Spirit may be with us always, that we may keep our covenants and that Thy Spirit may be upon them as they administer the Sacrament; that this may be a place where truth to the elimination of error may be proclaimed according to the rules, regulations and laws of Thy holy plans.



Rear view of the New Doncaster Branch Chapel

Wilt Thou assign a place here where there may gather together with true service to receive the blessings which those who preside over us pray for on our behalf. Father, we recognise that we are all Thy children called by Thee, governed and controlled by the same love. We pray that Thou wilt grant us, wherever we may be, Thy blessings, that the Spirit of obedience may be here and bound on all who assemble here in righteousness. Help us to recognise all the blessings of life we have and so to be fruitful that love and unity may rest among us. May we recognise that we are one, all brothers and sisters and that the adversary may not be able to gain the victory over us. We pray that Thy Spirit may be here in abundance and that the Spirit of the adversary may have no power over those who worship here. May we establish our worthiness to hold Thy Priesthood. Help us here to use this building and its facilities with everyone helping us to become a peculiar people. We thank Thee that Thou hast brought us out of darkness into Thy marvellous light, to the end, Father, that we may all be crowned eternally with Thee in Thy kingdom. We dedicate this house to Thee and we ask this humbly in the name of Jesus Christ. Amen."

—Continued from page 126
plies to the simple prayers we utter in religious service where we speak for the congregation. It does not apply to dedicatory or patriarchal prayers or those employed on special occasions.

There is much to be said for brevity. The choicest segments

of the Holy Bible are beautiful examples, whether they be the 23rd Psalm, the Beatitudes, the story of the creation, the Lord's Prayer, or other great citations.

Almost always brevity is a dominating characteristic. Brevity is the soul of other expressions than wit.

“For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul.” D. & C., Sec. 4:4.

The British Mission in Retrospect —The Harvest

BY the third Sunday after their arrival in England the first missionaries had baptised twenty-eight souls. Only one of them had been confirmed, and she at the water's edge immediately after baptism. Her name was Jenetta Richards and she was the daughter of an Independent Minister from the nearby village of Walkerfold. All the converts were called together at the home of Sister Ann Dawson where the Elders lodged and each was confirmed, whereupon, another major step was taken in organising the Preston Branch, first of the many that were to make up the British Mission of the Church of Jesus Christ of Latter-day Saints.

Following the formation of the Preston Branch the missionaries met and called upon the Lord in fasting and prayer for further guidance. They felt that now the work was fairly established in their first field they could begin to spread the Word. As a result Elders Goodson and Richards were sent to labour in Bedford while Brothers Russell and Snyder went up to Alston in Cumberland. Elders Kimball, Hyde and Fielding were to remain in Preston temporarily.

Jenetta Richards, although she accepted the Gospel wholeheartedly, was in some doubt as to her father's reaction to the news. Heber C. Kimball, the

spirit of prophecy ever strong in him, told her that the Lord would soften the heart of her father and that he would invite the Elder to preach in his chapel. He also said to Willard Richards, “Willard, I baptised your wife today,” meaning this same young lady. Yet Willard had not seen her. Both statements were fulfilled, the latter in 1839, the former immediately, for John Richards wrote to Heber C. Kimball within a day or two, telling him that he expected him at Walkerfold the following Sunday where he had announced that Elder Kimball would preach in the forenoon, afternoon and evening.

The Word of the Lord fell on willing ears and several applied for baptism. But, as before in the case of the Rev. Fielding, the Rev. Richards, seeing his congregation dwindling, closed his chapel doors to the emissaries of the Gospel. Yet he did so without rancour and remained kind and hospitable to the Mormon preacher. Heber was driven once more to “cottage” meetings, explaining the Gospel principles in homes of interested souls. So interested indeed did the Rev. John Richards become that he again invited Heber to preach in his chapel. For thirty years or more John Richards had shepherded his little “rebel” flock. Yet, in single sermons, so great

was the power of God manifest in Elder Kimball, that listeners were immediately impressed and asked for baptism. Orson F. Whitney makes interesting comment on this fact in his "Life of Heber C. Kimball." He writes:

"The mission of Elias is the mission of preparation, the lesser going before the greater, opening up the way.

The mantle of Elias falls on many shoulders; the shadow of that mantle on many more.

In America, it was Sidney Rigden, Alexander Campbell and other orators and divines, who prepared the way for Joseph Smith and the fullness of the everlasting Gospel. In England, the Fieldings, the Matthews, the Aitkens and other lights, shed the lustre of advanced thought over the pathway soon to be brightened by the beams of eternal truth. Receiving not the light themselves, they nevertheless bore witness of its approach, and unknowingly made ready the minds of many for its acceptance."

Four years before this time the revelation known as the Word of Wisdom had been revealed through Joseph Smith. The Temperance Movement, originally conceived in British North America, had many adherents in Great Britain by 1837 and although authoritative sources do not support a statement in the "Millennial Star" of 1841 that it was inaugurated in Preston, it does seem certain that the colloquialism "Teetotal" was coined there in the Preston Branch of the Society. It referred, of course, to total abstinence.

Thus the Mormons, with their ideas of abstinence from all intoxicants, had no difficulty in securing the use of Temperance halls anywhere. For seven shillings a week the "Cockpit" in Preston was hired as a regular

meeting place for the Preston Branch Saints. Its name was a reminder of the use it was put to when the barbarous "sport" of cockfighting was common. In Heber's own words:

"The space for cock-fighting was an area of about twelve to fifteen feet in the centre, around which the seats formed a circle, each seat rising about a foot above another, till they reached the walls of the building. When we leased it the area in the centre was occupied by the singers, and our pulpit was the place where the judges formerly sat, who awarded the prizes at cock-fights."*

The first meeting in this building was held September 3rd, 1837, and from then the work moved on with increasing strength, yet not without some difficulties. The members in Walkerfold had suffered, but a visit from Heber sustained and revived them. Brother Snyder returned from Cumberland, reporting that he and Brother Russell had met with much opposition but had baptised 30 souls.

The insistence on baptism of infants was a difficulty the Elders often encountered and Heber C. Kimball tells of the trouble he had in convincing two of the newly converted that it was not necessary to baptise little children. Again the spirit of prophecy was strongly manifest in him. The parents of Mary Smithies felt that she must be "sprinkled"—for if she died she could have no part of consecrated earth in which to rest. Heber told them that she would not die in England and that she would become a mother in Israel, and he took the child in his arms and blessed her, the first to be blessed in the Church of Jesus Christ in this land. The

prophecy was completely fulfilled since the family emigrated to America and the child, when she grew to womanhood married and became the mother of five children.

Soon it became necessary to regularly organise the work in Preston. Five branches were set up and priests and teachers ordained to look after them.

On October 12th, 1837, Heber wrote the following to Elder Willard Richards in Bedford where a little branch of 19 souls had been raised:

"The harvest is ripe and many are thirsting for the word of life. May God give you energy to go forth in His name, and cry aloud and spare not; and I say unto you, Brother Richards, if you stay in that place much longer there will be contentions arise, until the little branch will be broken up and scattered to the four winds. And I say this in the name of the Lord: go forth into the country without purse or scrip, as God has commanded, and if you should leave the branch two or three weeks the Saints will take no harm, and the Lord will bless you in so doing. Go fifteen or twenty miles; cry repentance, and let the big things alone; I have scarcely meddled with the prophecies; I have only preached the first principles of the Gospel to the

people, doing the same that I teach you to do."

The advice was timely and of great value to Elder Richards for already the folly of his companion, Elder Goodson, had turned a minister from the doors of the Gospel through feeding him "meat" before "milk".

Now came objections from sect leaders who were losing their congregations. They said that brethren were not licensed to preach. Through the good offices of the son of the Rev. John Richards licences were obtained and once more the opposition was repulsed.

The effect of all this success fired the Church in Zion and in a letter to his wife Elder Kimball speaks of the projected visit of the Twelve Apostles to England, all anxious to fulfil their special calling as New Witnesses for Christ.

Indeed, the field was white.

* It is regretted that the reproduction of the old print in last month's Star of the "Cockpit" in Preston was wrongly titled "Vauxhall Chapel". It is obviously portraying the original use to which the building was put.

J.P.H.

Trifles make perfection, but perfection is no trifle.—**Michelangelo.**

It matter not what your position may be—but how well the work is done.

J. Reuben Clark

ENGLAND THROUGHOUT THE YEAR

Hark! to the song of the birds in the trees,
The sighs of the corn in the gentle breeze,
The laughter of children in woods at play,
By the murmuring stream, in the new mown hay.

The fields and meadows with daisies are pied,
Oh what a glorious summertide!
The bees are humming from flower to flower,
How sweet the scent in the old rose bower.

But the days grow shorter, for summer is dying,
The birds to the south for winter are flying,
The ripe fruits mellow in lingering sun,
The reapers' work will soon be done.

The sheaves are gathered to granary store,
The nuts, the gourdes and apples galore.
Green leaves are changed to gold, russett and brown
With the winnowing wind float gently down.

Now e'er long will the winter be here,
For the fallen leaves all brown and sere
Are dancing along in the wild west wind,
The summer days are far behind.

Here's lady Winter begowned in white,
Country and town are transformed overnight
To a fairyland of crisp, white snow—
All nature sleeps in the earth below.

Soon the first crocus peeps through the ground,
The songs of the birds once more resound
Through the tops of the trees—new tinged with green,
Nature once more awakes from her dream.

Mary Harling,
New Chapel Branch.

READERS

WORK AND PRAY

Since coming to this Church of Jesus Christ

To learn the Gospel true,
I sometimes find it rather hard—
The work I'm asked to do;
It may be but a little prayer,
Perhaps a word or two;
Whatever I get up to say,
I hope it pleases you.

It was not very long ago,
Such things I could not do;
Whenever I was asked to try,
I trembled in my shoe.
So when upon my feet I stand
To do these things for you,
Don't think it's very easy—
"Not much"—for *me* to do.

If you join this Church of Jesus Christ
To learn the Gospel true,
Perhaps *you'll* find it rather hard,
When work you're asked to do.
And when you stand upon your feet,
Feeling a little afraid—
Pray to your Heavenly Father,
He will give you aid.

Sister E. Morris,
Bury Branch.



RHYMES

IN MY GARDEN

There are bluebells in my garden,
 And they're such a pretty shade,
 They grow beyond the little path
 That leads into the glade.
 And the trees are in their splendour
 Reaching up into the blue,
 They make you think of God above
 And what He means to you.

There are bluebirds in my garden,
 And such pretty little birds,
 They can say the nicest, sweetest
 things,

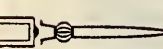
Without the use of words.
 They know much more than you would
 think

Of other lands and things,
 And I always think they're messengers
 Come from the King of Kings.

There is sunlight in my garden,
 It is streaming through the leaves,
 It is very quiet and peaceful
 There's the softest, gentlest breeze,
 And there is sweet contentment—
 In every green grass sod,
 There is Love: supreme and wondrous
 Love

That only comes from God.

Eileen A. Jones,
 Dukinfield, Cheshire.



TITHING

These are God's trees, and this is God's
 grass;

The mountain is His, as also the pass;
 They are not man's—to him they are
 lent—

Though he's built his own house—or
 put up his tent.

True, he plants crops, and ploughs
 earth with toil.

He can cultivate—Yes, but he cannot
 make soil.

He cannot make grass, he cannot make
 trees;

He cannot make birds, he cannot make
 bees.

All these then are borrowed from
 heaven above,

Prepared for our use in God's infinite
 love.

Then, you've borrowed the things for
 your house or your tent;

And remember this friend—A GOOD
 TENANT PAYS RENT.

Barrie Crossley,
 New Chapel Branch.

THE SEEKER

I am a seeker, but what do I seek?

Amongst the few, so proud, so weak.

I seek the answer to Eternal Life;

The award that waits at the end of
 strife.

I am a seeker, seeking the truth;

In the Field of Life I glean, like Ruth.

But who will answer, who is to say,

"Follow me, this is the way."

You come to me and in a while,

I find my heart begins to smile;

Peace begins to fill my soul;

Surely, now I have reached my goal.

O, I am a seeker, so much I've sought,

Much of my seeking has come to
 nought;

"Then enter in" you say to me—

"Open your eyes, and you shall see!"

What I sought—is it here at last?

Here in the present—not in the past?

I am a seeker, I seek to know;

Is yours the path down which to go?

Audrey D. A. Hurst, Leeds.
 (An Investigator)

To man God gave the Priesthood. To woman He gave the glorious gift of Motherhood.

The Privilege of Motherhood

SOMEONE once said to me "You know, your Church is essentially a man's Church, isn't it?" Obviously the person hadn't known the Church very long for she was soon to realise that we honour womanhood as much as, if not more, than any other group in society.

With the world rushing madly towards some fantastic finale in its mad cacophony of atoms, the very real virtues of existence tend to be excluded from serious consideration in the building of character among humanity. Not only do many parents now fail to bear the responsibility of bringing up their children in righteousness but too many married women avoid the privilege of motherhood. It is not only "old fashioned" to have large families, but out of date to bear children at all. Marriage is so often a contractual companionship on a fifty-fifty "business" partnership basis. Far, far too many infants are divorced from the influence of home life to spend long hours of the most formative years of their lives in nurseries.

Too many women are throwing away days that could be filled with accomplishment, and that of the highest order; the development of sublime love in the care of those uninhibited child spirits direct from the presence of God; guiding, moulding and teaching new people in embryo the principles which would go far to make this a better world for us all.

Troubles in rearing? Of course there will be difficulties. These most delicately wrought human frames, inhabited by these striving, anxious spirits, newly subjected to the rigours of earth life, must develop resistance and through resistance, strength and courage and wisdom. How much, O, how much is the love that only a mother, specially endowed of God, can give, needed in those most difficult years of growth.

Men who have achieved respect from their fellowmen in all the world have many times vouchsafed that their mother's splendid influence has been largely responsible for their greatness.

Someone had to be the Mother of Jesus Christ—the Only Begotten of the Father in the flesh. For that divine purpose a young woman named Mary was chosen.

To the virgin espoused to Joseph the carpenter, it could have been no light matter to become the mother of so important a being as He who should be called Jesus, and who should "save his people from their sins"—information imparted to Joseph in a dream and later corroborated to Mary herself, according to Luke the physician. Mary gave birth to other children. There was no attitude of "holier than thou" exhibited because she had been selected for such a great purpose. If possibly puzzled at all the circumstances and not fully cognisant of the divine mission of one of her sons,

FAITH LIKE THEIR PARENTS

IN the Gaer Estate, Newport, there lives a family. It includes the parents, a four-year old boy whose name is Timothy and a girl six years old whose name is Carol. Just an average family eating the same foods, wearing the same kind of clothes, and as healthy as the next family. But there is one thing different about them and that is

Mary nurtured and trained her boy as was the Jewish custom, in a love of The Law. Her love continued with Him until the end—though His ways must have seemed strange oftimes.

From the beginning, when Eve became the “Mother of all Living” the scriptures tell of many women who accepted the full responsibility of motherhood and fulfilled their obligations even as the Lord willed it.

Let there be no vestige of suggestion that Woman is Man’s chattel because she becomes the mother of his children. “His” children? Even as arranged in the Beginning, male and female were to produce their kind—to give form to the children of God. Because of this, in Woman is wrought that mother love that is peculiarly hers and hers alone. There is no shame in this. It is a righteous undertaking—a mighty step in the Plan of Salvation.

To be a Mother in Israel is the only thing that can be a greater privilege to any woman, the bearer of children of the union with the priesthood—sanctioned for time and all eternity.

J.P.H.

the fact that they know the true Gospel and have accepted it. How is it that they have the Gospel and no one else in the neighbourhood knows about it? The reason they know about Christ’s Church is because they invited into their home two strangers in 1951, who called themselves missionaries of the Church of Jesus Christ of Latter-day Saints. When the mother and father of this family invited the missionaries in, they only wanted to argue with the young Americans. After the missionaries went to the home a few times the parents found that there was nothing to argue about with these energetic men. They had the truth and they were there to teach it to the people. After a few months of lessons from the two men, the parents, having prayed about the things that they had heard, entered the waters of baptism.

After being baptised the family changed in many ways. The father and mother discontinued all of their bad habits, and each morning and each night they knelt in prayer to show that they had faith in their Heavenly Father. They knew that He knew what they needed before they asked for it, but realised they must ask for it “in faith, nothing wavering.” They can tell you today that their prayers have been answered and they can also testify to the truthfulness of the Gospel that those two men brought to their door.

The two children also have a testimony and a faith in God. During the last snow, the children were sent to post a letter for their mother. The pillarbox is

too high for the children and they usually take their tricycle to climb upon. Because of the snow they could not take their vehicle this day but they intended to ask someone passing by to lift them up so they could post the letter. They waited some time and no one came by to assist them. After many unsuccessful attempts Timothy, four, asked six-year Carol if she wanted him to "go and tell Mummy to come and do it?" Carol replied, "No, let us bow our head in prayer and ask

God to help us post it." The children bowed their heads and Carol said a simple prayer. Upon the next attempt the letter entered the box with ease.

When the children returned to the house Carol said, "Mummy, you told me that God answers all prayers. I wish more people knew how to pray." Isn't it wonderful that these parents set an example for their children and the children had faith like their parents!

Elder Baldwin

It's time to—

GROOM YOUR GROUNDS



Colin, Philip and Gerald Redman, sons of Brother and Sister Benjamin F. Redman of the Catford Branch show us how to CLEAN UP, PAINT UP and FIX UP. It's time for us all to take a tip from these little members and Spring clean our Chapels.

A Good Home Depends on a Good Mother

GLANCE at a newspaper on any day and it will be quite exceptional if you do not read of some court case involving alleged offences by children or young people. We may reasonably conclude that the cases we hear of are few in comparison with the offences committed. Whilst statistical comparisons, when available, are often misleading, it is abundantly clear that many more young people run foul of the law than was the case in past generations. Why is this so?

The reasons are numerous, and it is not our purpose to attempt to analyse them here. One is prompted, however, to ask whether children are basically different today from what they were previously. Were the children of Christ's time, for example, basically the same as their modern counterparts whose addictions and tendencies lead them into waywardness and later into crime? Or were those exceptional whom Christ described as being typical of the Kingdom of Heaven's inhabitants?

Someone has said, "The greatest intellect is a prisoner within its own social inheritance." Some may think this too sweeping a statement but it is undeniable that, so far as this life is concerned, the environment one grows up in, with all that it

means in terms of nationality, convention, tradition and so on, profoundly influences the human soul. And, while children today may not be basically different from those of other ages they are born into a much more complicated, harrassed, worried world than were their predecessors.

Normally the biggest factor in environment, especially for the very young, is the home. The first training is given there. Solomon said, "Train up a child in the way he should go and when he is old he will not depart therefrom." The result of wrong training or lack of training will similarly tend to become a part of personality and character. It is therefore impossible to over-emphasise the importance of home environment in the shaping of character.

Just as the best environment requires a good home so the best home depends on a good mother. Much has been said and written on the subject of motherhood, and there are, of course, many other aspects in which mother plays a vital part besides that of her profound influence in shaping the home. In Sunday School throughout the Church we shall be honouring mothers on the 9th May. Let us attend Sunday School on that day and remember with gratitude mother's part in our lives.

RELIEF SOCIETY GUIDE

May, 1954

(Taken from February, 1954, Relief Society Magazine with lessons for May.)

Theology

Characters and teachings of the Book of Mormon. Alma, Son of Alma. Alma, chapters 1-8. Mosiah, chapters 29-42.

Objective: To point out the influence which righteous men can exert in a democracy.

After the death of Mosiah and Alma, young Alma assumed leadership and responsibility of his people. The wrongs of the people were a great stumbling block to the people. Alma wished for them to be a righteous people. He continued to preach throughout the land. He met Amulek who became his missionary companion "and they went forth and began to preach and to prophesy unto the people, according to the spirit and power which the Lord had given them." Alma 8:32.

Questions at the end of the chapter, page 128, are worth class consideration and discussion.

Work Meeting

Spending the health pound.

"Good health is something people appreciate most when they do not have it."

"An ounce of prevention is worth a pound of cure."

Whenever possible include in each day's diet some raw or crisp food such as lettuce, parsley, celery, carrots, cabbage, fruit.

Is it easier to get people to fight disease than work for health?

Literature

"Jane Eyre" by Charlotte Bronte (1816-1855).

Objective: . . . that the significance of this work in the history of the English novel might be better understood.

Questions:

1. Which character in "Jane Eyre" is most appealing to you? Why?
2. Why is the reading of Charlotte Bronte's personal life helpful to enjoying "Jane Eyre"?

Social Science

The lessons in the Relief Society Magazine or the "Signs of the Times" may be considered at this last lesson.

Visiting Teacher Message

"Seek not to counsel the Lord, but to take counsel from His hand." Jacob 4:10.

Remember always, that the Lord is mindful of our needs and they will be meted out accordingly. However, we must do our part, in good faith and understanding always.

LESSON FIVE

Creation as It Was

"First, then, it becomes necessary for us to take a view of creation as it rolled in purity from the hands of the Creator; and if we can discover the true state in which it then existed and understand the changes that have taken place since, then we shall be able to understand what is to be restored; and thus our minds being prepared, we shall be in no danger of lifting our puny arm in ignorance to oppose the things of God.

"First, then, we shall take a view of the earth as to its surface, local situa-

tion, and productions. When God had created the heavens and the earth and separated the light from the darkness, His next great commandment was to the water." (Gen. 1:9.)

"'And God said, Let the waters under the heavens be gathered together **into one place**, and let the dry land appear; and it was so.' From this we learn a marvellous fact, which very few have ever realised in this benighted age. We learn that the waters which are now divided into ocean, seas and lakes were then all gathered together into one vast ocean; and consequently that the land which is now torn asunder and divided into continents and islands almost innumerable, was then one vast continent or body, not separated as it is now.

"Second, we hear the Lord pronounce the earth as well as everything else very good. From this we learn that there were neither deserts, barren places, stagnant swamps, rough broken hills, nor vast mountains covered with eternal snow; and no part of it was located in the frigid zones so as to render its climate dreary and unproductive, subject to eternal frost or everlasting chains of ice . . . but the whole earth was probably one vast plain or interspersed with gently rising hills and sloping vales well calculated for cultivation.

Man First to Fall

"First man fell from his standing before God by giving heed to temptation, and this fall affected the whole creation as well as man and caused various changes to take place. He was banished from the presence of his Creator and the veil was drawn between them, and he was driven from the Garden of Eden, to till the earth, which was then cursed for his sake, and should begin to bring forth thorns and thistles; and with the sweat of his face he should earn his bread and in sorrow eat of it all the days of life and finally return to dust."

Erroneous Views

I have much more here, some very fine things said by some of the other brethren, but this answers my point.

Let us contrast these with what some wise men of the world have had to say:

This is from the celebrated John Fisk:

"Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him."—*The Destiny of Man*, p. 103.

This from Dr. E. W. MacBride at the Oxford Conference of Modern Churchmen:

"If mankind have been slowly developing out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors; there never was a state of primeval innocence, and all the nations of the world have developed out of primitive man by processes as natural as those which give rise to the Jews."—*The Modern Churchman*, September, 1924, p. 242.

This reminds me of the following. It is recorded that Frederick the Great once asked his chaplain to give him the shortest possible proof of the inspiration of the Bible and the chaplain replied—"The Jews, your Majesty." Surely the persistence of this race under all the vicissitudes through which they have passed is a miracle.

Doctor H. D. A. Major said: "Science has shown us that what is popularly called 'original sin' . . . consists of man's inheritance from his brute ancestry."

Correct View of Wesley

So you see, according to the teachings of these men—and this is the teaching the world is giving you—Adam did not transgress a law and bring sin into the world, as the Scriptures say he did. Now, let me quote a saying from John Wesley. He just hits this thing squarely on the nose.

"The fall of man is of the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so reasonable an appellation as that of a cunningly devised fable." *Wesley's Works*, Volume 1, page 76. Then he said, "All who deny this, call it original sin or by any other title, are but heathens still

in the fundamental points which differentiate heathensism from Christianity."

Good for John Wesley.

A Blasphemous Doctrine

You have all heard of Sir Oliver Lodge. See how his teachings strike at the very fundamentals of our faith.

"As a matter of fact, the high man of today is not worrying about his sins at all, still less about his punishment. His mission, if he is good for anything, is to be up and doing, and insofar as he acts wrongfully or unwisely he expects to suffer. He may unconsciously plead for mitigation on the grounds of good intention, but never either consciously or unconsciously will anyone but a cur ask for the punishment to fall on someone else nor rejoice when told that it has already so fallen."—**Man and the Universe**, p. 204.

Now, this is a wicked thrust at our doctrine of the Atonement. We are curs because we believe that Adam transgressed; Christ came into the world to atone for that transgression and give us again life, that we might have it more abundantly, and this man said if you believe that you are a cur. There is no sin. It's just what we have inherited from our brute ancestors.

What the Scriptures Teach

Let's go to the Scriptures. I would like to call your attention to this passage, because it was quoted to the Prophet Joseph Smith by Moroni. When Peter was talking to the Jews, he said this: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

Now, Moroni quoted these verses to the Prophet Joseph Smith and said that this time was about to be fulfilled, for the restitution of all things, spoken of by Moses, repeated here by Peter to the Jews, and again by Moroni to the Prophet Joseph Smith.

Paul wrote to the Ephesian Saints:

"Having made known unto us the ministry of his will, according to his good pleasure which he had purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth even in him."

Now, these prophets of old, understood this matter of the restoration, and here Paul points out very clearly that the time of the restoration was to be in the dispensation of the fulness of times, and the Prophet Joseph Smith was instructed by angels and by the Lord Himself as you find it written in Section 27 of the Doctrine and Covenants that the dispensation we are in is the dispensation of the fulness of times, in which all things are to be restored.

Let me refer you to the Tenth Article of Faith. We have accepted these Articles of Faith as doctrine. "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes, that Zion will be built upon this —(the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory."

As long as members of the Priesthood merit the guidance of Christ by honest and conscientious dealing with their fellow men, by resisting evil in any of its forms, by the faithful performance of duty, there is no opposing power in this world which can stay the progress of the Church of Jesus Christ.

David O. McKay

The Greatness of Motherhood

THE sweetness as well as the greatness of motherhood lies in the overcoming of self-love by Mother for her children. By nature the true mother is self-sacrificing. She is ever giving something of her life to make another either happier or better. Dying and giving—giving and dying—the two great elements that make the truly heroic—these are the Christlike virtues that make motherhood sublime.

The beginning of motherhood is but the entrance into the valley of the shadow in order to bring life to another. Herein is manifest love supreme; for "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) That some women enter into this realm impelled by less lofty motives or uninspired by any self-sacrificing thought, there can be no doubt; but this fact cannot rob the truly heroic soul of the honour due her any more than the recreant soldier forced to the conflict can deprive of undying fame the hero who gloriously offers his life for his country.

Motherhood is the one thing in all the world which most truly exemplifies the God-given virtues of creating and sacrificing. Though it carries the woman close to the brink of death, motherhood also leads her into the very realm of the fountains of life and makes her co-partner with the Creator in bestowing upon eternal spirits mortal life. Artists may make new visions real; poets express thoughts never known before or dress old ones in a more becom-

ing garb; engineers may transform deserts into bounteous fields and fill them with prosperous towns and thriving villages; scientists may discover new elements and by various combinations thereof create means contributive either to progress or destruction—all these are in a measure revealers of unknown things; but the mother who, in compliance with eternal law, brings into the world an immortal spirit occupies first rank in the realm of creation.

Motherhood is just another name for sacrifice. From the moment the wee, helpless babe is laid on the pillow beside her, Mother daily, hourly, gives of her life to her loved one. It has been aptly said that babes draw strength at first from her bosom but always from her heart. All through the years of babyhood, childhood, and youth, aye, even after her girls themselves become mothers and her sons, fathers, she tenderly, lovingly sacrifices for them her time, her comfort, her pleasures, her needed rest and recreation, and, if necessary, health and life itself! No language can express the power and beauty and heroism of a mother's love.

For all this consecrated devotion, she asks nothing in return. If her love is reciprocated, she is content; and if not, and her wayward child with poisoned feelings turns heedlessly from her, she still loves on, giving in yearning and solicitude far more than the recreant deserves. No, she asks nothing in return; nothing for the roses she has transplanted

from her own cheeks to those of her darling; nothing for the hours of vigilance during days and nights of sickness; nothing for the thousand self-denials and sacrifices that had to be made that the children in their "teens" might receive proper schooling and "appear well" with their comrades; nothing for the heartaches caused by thoughtless word or act of wayward youth.

No, for all this and a thousand other things incident to motherhood, Mother asks nothing; but she deserves much. For kindness she deserves kindness; for tenderness, she should be given tenderness; for self-sacrifice, a little self-denial on the part of the children; for love, she should in return have love.

In the most agonising moment of His life, Christ thought of His mother. In this as in all other things, the Saviour of men has given us an example. As Mother

gave us our life "at the peril of her own," so we should be pleased, no matter what our desires, our condition, or our pains to give such of our time, our thought, our words, our means, as may be necessary to Mother's contentment and peace.

To each mother's son or daughter, we would say; you need no suggestions on how to make your mother happy on Mother's Day as on every day in the year. If you order a white carnation to be given her, she will be pleased; if you tell her in a letter of your appreciation and love, she will shed tears of happiness; but if you keep the spotless character and purity of soul she has given you, she will rejoice as the most blessed of mothers.

From **Pres. David O. McKay's** Gospel Ideals, as printed in the *Millennial Star*, 1924.

—Continued from page 150

ENGAGEMENT

Duggan - Hill. Sister June Duggan recently became engaged to Brother Stanley Hill. Both are members of the Plymouth branch.

BIRTHS

Mills. A daughter was born to Brother and Sister James Mills of the Edinburgh branch recently.

Porter. A daughter was born to Brother and Sister Albert Porter, also of the Edinburgh branch.

Kearns. A son was born to Brother and Sister Cecil Kearns of Wythenshawe branch, Good Friday, April 16th. He is to be named Philip David Lennox.

DEATHS

Nelson. News has come from America that Sister Isabella Nelson, formerly of the Edinburgh branch, has passed away in Salt Lake City. She emigrated three years ago. She leaves a daughter, Lorna Swainston, in Salt Lake City and a son, James Nelson in Edinburgh.

Holroyd. Members of the Bury branch regret the passing of Sister Holroyd (Bulpitts) who died on March 1st at the age of 76 years.

Baron. Sister Sarah Ann Baron passed away on Saturday evening, April 3rd. The Hull branch regret the loss of a very dear sister.

“Latter-day Saints Sing on Midland Station Platform”



WE are told that “The song of the heart is a prayer unto God,” and that was verily fulfilled in an experience the writer had when returning from an inspired District conference some time ago, the memory of which is still fresh in my mind. I was with a group of young Latter-day Saints, waiting for a train to take us to our homes. In order to keep together, and to retain the fine spirit we had partaken of, we retired to the end of the station platform, which stood on an elevation with a deep valley below. We sang one of our hymns, and as the sound of our voices echoed from the valley below, and our little group caught the spirit of that song, no group ever sang sweeter or with a better heart. That hymn gave place to another one, and still to another, until our train arrived in the station.

This took place on a Midland station platform. We separated into different carriages, as it was not possible to keep together. In the writer’s carriage were several members of that little group, and one or two strangers.

One of the passengers, an elderly gentleman, sitting opposite to the writer, said, “Excuse me, but was it you gentlemen that were singing on that station

platform?” We assured him it was. He had caught the spirit of those hymns, and the spirit of that little group of Latter-day Saints, as they lent their voices to songs.

Said he, “Would you mind singing them again for me.” That request was heavenly music to each of us in that carriage. It was a request from a heart that had been touched by the voices on that station platform. Believe me, we granted his request, we sang those hymns, as the train rolled on its journey, with all the strength and power that was within us. When we had finished, he bowed his head, and with a voice filled with emotion, said, “Thank you.” We felt blessed at having this experience, and opportunity to sing the praises of our Lord and Master, at the earnest request of one of His earthly children, whose heart had been touched, and mellowed, by wholehearted singing of that little group of Latter-day Saints singing the “Songs of Zion” that Sunday night on that Midland station platform. The writer as he knelt in prayer in his home that night, blessed God and praised His Holy name for his testimony and experiences.

George E. Hunter

Sin is first displeasing, then it grows easy, then delightful, then frequent, then habitual, then confirmed; then the man is impenitent, then he is obstinate, then he is resolved never to repent, and then he is ruined.

Leighton

District Activities

MANCHESTER

In the **Bury** branch Miss Edith Hayes gave a party on April 3rd to raise funds for the Primary. A potato pie supper was served and all the missionaries of the District gave their support.

Wythenshawe branch held a Jumble Sale on April 3rd. The proceeds were devoted to the Welfare Fund.

LEEDS



Leeds District Gold and Green Ball was held March 26th at the Town Hall, Batley. A most enjoyable evening was spent with many members and friends present.

HULL

On Saturday, March 13th, a **BUDGET Social** was held in the **Hull** branch. Highlight of the evening's entertainment was "Macnamara's Band" in which amusing capers were cut with home-made instruments. All present voted the occasion most happy and successful.

Hull District Gold and Green Ball was held March 27th when many members and friends enjoyed dancing and a special entertainment by Sister Mansfield rendering vocal solos.

York branch held two socials last month to raise funds for Auxiliary organisations. Fair sums were the result and plans are being made for further efforts.

At **Scarborough** a social was

held in the home of Sister Barker (affectionately known as "Gran"). Twenty-one adults and children enjoyed a happy evening.

The Annual Relief Society Supper was held in the home of Sister Edna Crosby of the **Hull** branch on Thursday, March 23rd. The evening was a great success.

NORWICH

On Saturday, March 29th, the **Norwich** branch Relief Society gave a banquet to members of the branch. There was a four-course meal with a large birthday cake decorated in Relief Society colours. Games and musical items made up a most enjoyable evening for the 43 people in attendance.

On Thursday, March 25th, **Norwich** branch M.I.A. gave a farewell social to Brother and Sister Flegg who are to make their home in Canada. Sister Flegg has done a marvellous work in M.I.A. as Drama leader and is now studying in London for her L.R.A.M. Diploma. She will join her husband when she has gained it.

On March 17th the Relief Society of the **Lowestoft** branch commemorated the anniversary of the organisation of the Society with a happy Contest Evening. After a supper, at which 25 members and friends sat down, entries for an original poem and essay contest were judged followed by individual singing efforts. Talent was very apparent and District President Young had pleasure in judging.

LIVERPOOL

The Brunswick Methodist Church gave an invitation to a member of the Church in Liverpool to tell them "What the Mormons Believe." President Samuel E. Sessions responded and about 30 members of the Methodist Church, including the Minister and other church officials attended. President Sessions bore strong testimony at the conclusion of an interesting résumé of our beliefs. All present were most attentive and many questions were asked, while President Sessions was treated with utmost courtesy and he felt they knew he had told them only truth. (This is surely reminiscent of those about whom we read elsewhere in this issue, when the first missionaries to England eagerly accepted invitations to preach in sectarian chapels—and with what wonderful results! Congratulations, Liverpool! — Ed.)

In February the **Blackburn** branch presented an interesting Valentine Party. Many members and non-members attended. Preparations were only made for about 30 but more than 90 people attended. However the refreshments were as the "loaves and fishes" and there was an abundance for all. The evening was well planned and included singing, games and dancing with a costume parade, and prizes were awarded. Praise is due to those who had arranged the function.

IRISH

The Gold and Green Ball was held in the Belfast branch on March 20th and a very enjoyable evening was spent by members and friends, although the ladies

suffered from the dearth of males.

Owing to a substantial increase in membership the **Belfast** branch has experienced, for some time now, an acute shortage of seating accommodation and the branch was given new incentive when it was announced that they are to have a new Chapel. All auxiliaries have pledged full support to the Building Fund and every member will be encouraged to participate.

It was recently decided that Brother Joseph Ditty, First Counsellor in the Belfast branch Presidency should help the **Portsmouth** branch over its teething until it grows stronger. Success to Portsmouth!

NOTTINGHAM

On March 20th **Nottingham** branch held a "Spring Fair" where all manner of arts and crafts productions were sold after exhibition. It was under the direction of the Relief Society headed by Sister Doris M. Stevens. Many came and left with their arms full of good things.

On the same date **Leicester** branch held a very enjoyable social. It was in the capable hands of Brother Brian Palmer. About 80 people enjoyed dancing, fine food and talented entertainers.

SHEFFIELD

On Saturday, April 3rd, the **Sheffield** branch sponsored a social in connection with its Budget Plan. The programme consisted of several skits and musical numbers. Members participating were Brothers Ernest Machell, Aubrey Nettleship, James Addis, Barry Hicks, Albert

Flint, David Mann, and Sisters Mary Nicholson, Shirley Laycock, Sheila Swift and Vera Beattie.

A farewell party was held on Saturday, April 10th, for Sister Mary Nicholson in the **Sheffield** branch. She is to take up work with the Mission Genealogical Department. There were about 40 people present who enjoyed social activities under the direction of Brothers Aubrey Nettle-ship and James B. Addis.

Sheffield District Gold and Green Ball was held in the Shef-field Branch Chapel on March 6th. Attendance was 110 and a very good evening was spent by all.

Sister Joyce Flint has been re-leased from the position of Dis-trict Primary Supervisor with a vote of thanks for the work she has done and Sister Sheila Swift has been sustained in that office.

LONDON

The **South London** branch made an effort to raise money for the Welfare Fund by organ-ising a social at Ravenslea after the District Union meeting on April 3rd. Buffet refreshments were served under the super- vision of the Relief Society and the social programme of games and competitions was directed by Brother J. Hill. A substantial sum was raised.

"Spring" was the theme of the Dance presented by the **South London Sunday School** on Sat- urday, April 10th. The hall was attractively decorated with Spring flowers creating a pleas- ant atmosphere. About 50 mem- bers and friends danced to music provided by the "Ravenslea Trio"—Brother H. G. Bickerstaff, piano; Brother Jack Tueller,

trumpet, and Brother Charles Beckingham, drums. Refresh- ments were provided by the sisters in the organisation and were thoroughly enjoyed, while a satisfactory sum was added to the Sunday School Funds.

On Tuesday, March 25th, **North London** branch M.I.A. visited South London branch to present a play as part of the pro- gramme for a drama evening. Charles Ariston gave a lecture on stage make-up with unique originality preceding the per- formance. The play was "An Immortelle" by Philip Johnson and the lead was played by Stephen Hawkes with Sisters Jean McKinnon, Gwladys Sparkes and Brother Geoffrey Dean giving able support. Sister McEwen was largely responsible for the production.

Personals

MARRIAGES

Brown-Jackson. On Saturday, March 27th, Sister Joyce Brown was married to Mr. Roy Jackson in the Sheffield Chapel. Elder Ernest B. Machell, President of the Sheffield branch performed the ceremony. A lovely reception was held at Woodhouse where about 100 people gathered to greet the couple.

James-Beattie. Sister Ruth James was married to Brother John Beattie on March 27th. Both are members of the Belfast branch but unfortunately the ceremony could not take place in the branch building since it is not licensed for the perform- ance of marriages. However the couple were given a special bless- ing by the priesthood in the per- son of the District President, Stephen R. Covey.

—Continued on page 146

Missionary Activities



Transfers

Name	From	To	Date
Elder Robert Parks	Sheffield	Newcastle	April 15th, 1954
Elder James Reid	Newcastle	Sheffield	April 15th, 1954



Releases



Sister Gillian S. Halliday

Salt Lake City, Utah.

Laboured in London, Nottingham,
Leeds. Released April 28th, 1954.

BAPTISMS

March 1st

Doris Jennings of Hull

Nora Johnson of Hull

Cyril Johnson of Hull

March 2nd

Patricia D. Isherwood of Wythenshawe

March 6th

James McCracken Stitt, of Glasgow

Roger M. Cunningham of Newchapel

James Marshall of Glasgow

Annie Grey Weir Thomson of Glasgow

Catherine Geilately of Dundee

March 13th

Dorothy H. Peacock of Middlesborough

March 17th

Jessie Whale of South Shields

John George Rose of Middlesborough

Heather J. Graham of South Shields

March 26th

George Waywell of Wythenshawe

Mona W. Waywell of Wythenshawe

Mona L. Waywell of Wythenshawe

Carol Pullan of Rochdale

Alice E. McCuaig of Rochdale

David Cook of Oldham

March 27th

Yvonne Patricia Fisher of Leeds

Leo Gallagher of Bradford

Joan Gallagher of Bradford

Patricia Anne Gallagher of Bradford

Beatrice Annie Samways of Bradford

Jacqueline Fountain of Rochdale

Gillian Mary Clarkson of Hull

April 3rd

Eileen Campbell of Belfast

Agnes Ann Allely Hall of Belfast

April 11th

Ann Setchfield of Derby

James Morton of Nottingham

Shirley Edna Wood of Derby

Michael Cecil Wright of Nottingham

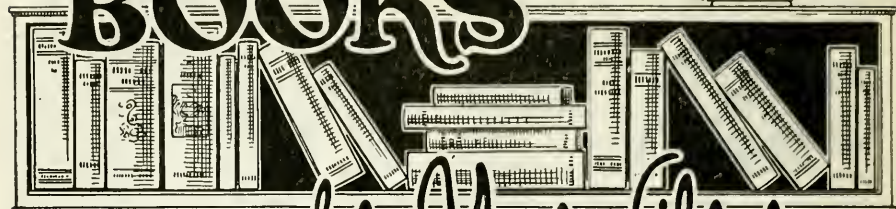
April 17th

Kathleen Anne Binney of Sunderland

Maureen V. Watson of Sunderland

Margaret Jean Brown of Sunderland

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—D. & C. 88:118.

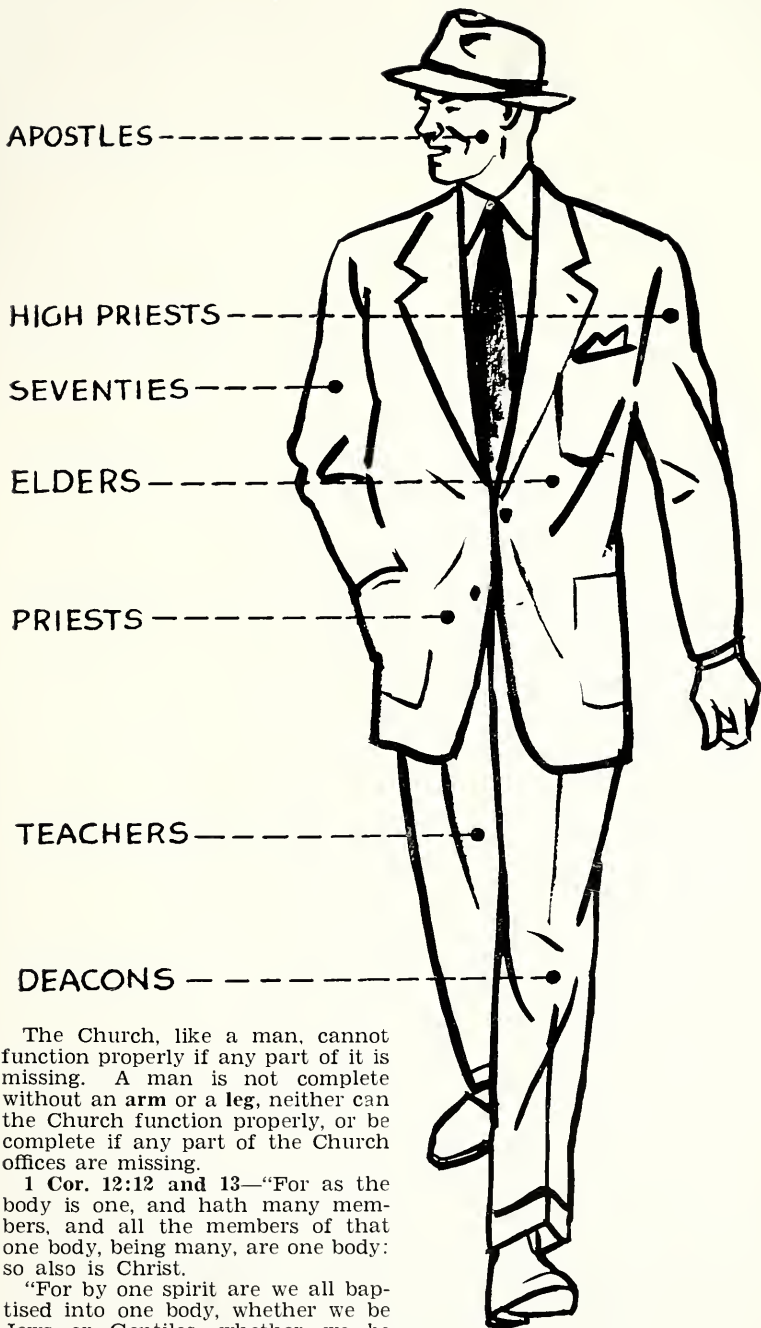
- COMING OF THE MORMONS** - - by JIM KJELGAARD 9/0
Significant account of the Mormon trek written by a non-member of the Church. Recommend for younger readers and well as adults who like a great story in simple words.
- THE PRESIDENTS OF THE CHURCH** - by PRESTON NIBLEY 20/0
Biographical sketch of the nine presidents of the Church of Jesus Christ of Latter-day Saints.
- L.D.S. SCRIPTURES** - - by GILBERT CHARLES ORME 20/0
- THE HOLY GHOST** - - - by OSCAR W. McCONKIE 18/0
- A CENTURY OF MORMONISM IN GREAT BRITAIN**
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by LeGRAND RICHARDS 10/6
- MORAL TEACHINGS OF THE NEW TESTAMENT**
by MILTON BENNION 9/0
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- VITALITY OF MORMONISM** - - by JAMES E. TALMADGE 15/0

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APOSTLES

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The Church, like a man, cannot function properly if any part of it is missing. A man is not complete without an arm or a leg, neither can the Church function properly, or be complete if any part of the Church offices are missing.

1 Cor. 12:12 and 13—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

"For by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

THE POETS

MATTHEW ARNOLD was the eldest son of the famous Thomas Arnold of Rugby. He was a man of great literary culture, displayed more in his poetry than in his other work. He was an inspector of schools for 35 years and while commissioned to visit Europe to inquire into matters of education wrote two valuable reports. Yet, though influential as a critic, he is generally better known and judged on his verse.

QUIET WORK

One lesson, Nature, let me learn of thee.
One lesson which in every wind is blown.
One lesson of two duties kept at one
Though the loud world proclaim their enmity—

Of toil unsever'd from tranquillity;
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry.

Yes, while on earth a thousand discords ring,
Man's senseless uproar mingling with his toil.
Still do thy quiet ministers move on.

Their glorious tasks in silence perfecting;
Still working, blaming still our vain turmoil;
Labourers that shall not fail, when man is gone.
